

## *Rosmini and phenomenology*

With this editorial we inaugurate a line of research on Rosmini and phenomenology, a perspective which (as will also emerge from the Focus), appeared to us as extremely fruitful, and forerunner of important and interesting developments. Certainly, there will be in the future the opportunity to address this issue again. A special thank to Carla Canullo for her important contribution in developing the research lines.

*Paul Ricœur, in À l'école de la phénoménologie, wrote that «phenomenology, in the broadest sense of the word, is the sum of the Husserlian works and of the heresies emerging from Husserl».<sup>1</sup> One might say that this phrase tempts and watches over those who subscribe to the phenomenological school even now: it tempts them because the fertility of the practice inaugurated by Husserl and continually driven towards new ground by its founder, as the publication of his Manuscripts has shown over time, confirms the vivacity of a method that encourages its practice even after Husserl; it watches over them so that the heresies do not let them stray too far from the path forged by the author. That said, even if it justifies a phenomenological approach “in the wake of Husserl”, it nevertheless does not explain the choice to make a comparison between phenomenology, above all Husserlian, and Rosmini. Or rather: does it make sense to place the conjunction “and” between two authors who, historically, not only could not have shared anything, but that also demonstrate no signs whatsoever of a possible philosophical convergence?*

*If the question posed does not result in abandoning a project as yet unpublished on “Rosmini and phenomenology” right from the outset, then it will become possible for two reasons: the first is that, historically, an attempt has been made in at least one work dating back to the first half of last century. The matter in question is the famous*

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<sup>1</sup> P. RICŒUR, *Husserl (1859-1938)*, in *À l'école de la phénoménologie*, Vrin, Paris 1986, p. 9.

*text by Gaetano Capone Braga, Saggio su Rosmini: il mondo delle idee*<sup>2</sup> (A study on Rosmini: the world of ideas). *The second is because in more recent times, Roberta De Monticelli, in Lectio magistralis held right here in Rovereto on the subject of Personhood and Personality, speaks about Rosmini as an «extraordinary spontaneous phenomenologist in a sense».*<sup>3</sup> This project draws inspiration from these two texts, wishing to clarify both the possible sense of phenomenology that might be revealed through Rosmini, and also to ask “which phenomenology” is closest to the Rovereto philosopher’s thoughts, building on the reference archives organised by the «A. Rosmini» Study and Research Centre in Rovereto with the participation of professors Jean-Luc Marion and Emmanuel Falque in 2014 and 2015.

Therefore, without wishing to impose upon Rosmini an extrinsic interpretation of his thoughts, the project asks whether there are matters that both the Rovereto philosopher and the founder of phenomenology have addressed and through which philosophical convergences might be created, capable of putting the wheels back in motion, both of Rosminian thinking – continuing with the rediscovery, already in progress for a while now, of his up-to-date-ness – and also the phenomenological route, re-examining it afresh thanks to the comparison with the Rosminian tradition. In other words, questions will be asked about the current relevance of Rosmini, putting his motives to the test alongside those of phenomenology. Or at least, alongside the topics and philosophical sources that Rosmini and other authors belonging to the school of phenomenology have placed at the centre of their reflections, each according to his feelings and method. To do this, and therefore to verify what has been so far stated, five thematic areas have been identified, corresponding to five possible moments of reflection, detailed below according to a thematic, and not temporal, scan.

In the first place, we address the issue from a historical point of view, examining the philosophical sources that Rosmini, Husserl and other authors in the field of phenomenology have contemplated, observing the different reading strategies.

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<sup>2</sup> Milan 1914; Florence 1924.

<sup>3</sup> R. DE MONTICELLI, , Personhood e Personality. *I due volti dell’idea di persona*, in «Conservare l’intelligenza». *Lezioni Rosminiane*, ed. by M. NICOLETTI and F. GHIA, Trento University, Trento 2012, p. 91.

Secondly, we wish to address the subject matter of the project, starting from two issues that typify Husserlian phenomenology, intentionality and reduction. As far as the first is concerned, we will be asking whether it might be possible to find, in Rosmini, the idea of conscience that, even though it cannot be called intentional, in a certain sense upholds the same requirements for openness towards “other” and the characteristics of “conscience of” that characterise the Husserlian conscience. With regards to reduction, a question that the project intends to examine is whether, in Rosminian thinking, it is possible to identify “something” that comes close to the “method” or phenomenological route of reduction that might lead to the acceptance of an unyielding possibility.

The third phase deals with the examination of certain central themes, both in Rosmini’s texts and also in the phenomenological tradition: attention will be focused above all on the possible coexistence of a natural world and of a life world (and so of an Umwelt and a Lebenswelt), on the matter of time and on the distinction between Körper and Leib (and so between a “material” body and lived-in organic body). Over and above these three questions, two others will be examined, the first of which, irresolute in Husserl, but not in Rosmini, will show the contribution of the Rovereto philosopher to this debate. We are talking about the “God-question.” Recently, the French philosopher, Emmanuel Housset, pinpointed this issue in Husserl but without ignoring the controversial slant which another French philosopher, Jocelyn Benoist, concentrated on. In Italy, the same question has been posed by someone else with great knowledge of phenomenological matters, Angela Ales Bello, who has written some important papers tackling the “God-question” in phenomenology. This part of the project will deal with the matter in an attempt to get away from an all-too-easy rehash of the “God-question” and towards an onto-theo-logical Heidegger-style approach, allowing us to radically re-think – thanks to the Rovereto philosopher – the relationship between God, being and metaphysics. Whatever the consequence of the aforementioned issue, it will be inserted in the trail of those philosophical paths that have tried to re-open the “God-question” after the (metaphysical) death of its concept. Finally, the fifth and final question looks at how the rapport between possibility and reality might be configured. If Heidegger concludes paragraph 7 of Being and Time reminding us that «the higher up in reality (Wirklichkeit) we find the possibility (Möglichkeit)», it ought to be stated that a re-articulation of these two categories of procedure were already to be found in Husserl. It remains to be seen just how the re-

*ciprocal reconfiguration of the possibility and reality/effect is present in Rosmini and the way in which he questioned the categories of procedure to which Kant attributed the particular detail of not augmenting «with regard to the determination of the object, the concept to which they are attributed as preached, but rather only to explain the correlation through the faculty of knowledge ».*<sup>4</sup>

*In the fourth place, on the back of all that has thus far been gleaned by going through the thesis that claims the exclusive onto-theo-logical essence of metaphysics, we will aim to put Rosmini's thinking to the test, aiming for a re-think of metaphysics "today" and, also, of the "previous philosophy" about which Husserl himself wrote. To this end, without ignoring the fact that the latter has been the object of attacks and revisions, the resumption of certain elements that have emerged from recent studies on Rosmini and phenomenology will be investigated together with a reflection on the so-called "meta function" - put forward by Stanislas Breton, Paul Ricœur, Jean Greisch, Philippe Capelle et alii - a field chosen because these philosophers, having taken phenomenology (but not only) to heart, have set off, or are setting off, from the latter to open up new roads into metaphysics itself.*

*A fifth stage, and so, therefore, a fifth thematic area, will be that which, having verified the implications of Rosmini's metaphysical thinking together with a reflection on the "meta function" more phaenomenologico demonstrata, will not only position the Rovereto philosopher beside Husserl and the phenomenological school so dear to him, but also alongside other authors who have, in various ways, subscribed to the works of the founder of phenomenology. More specifically, reference will be made to the philosophers who currently carry out their reflections in a French field, whose work presents more than simple assonance to Rosmini's thinking (supreme authority on love, ethics, corporeity, to name but a few) and who, by making a comparison with our philosopher might learn the significance of being, presence, of metaphysics even, that is owed not only to the thoughts of Heidegger. What's more, they will find, in*

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<sup>4</sup> I. KANT, *The Critique of Pure Reason*, Italian edition by G. COLLI, Adelphi, Milan 1999, p.

*Rosmini, that lector, Duns Scotus, to whom they themselves turn as a medieval source of their philosophy.*<sup>5</sup>

*These are the matters which the “A. Rosmini” Study and Research Centre will address and develop over the coming years with regard to the proposed project, availing themselves of the cooperation with scholars who have been committed to the field of Rosmini and phenomenology for some time now, and fuelling a lively, frank and open debate. The conferences and seminars to be held by these specialists will also offer a chance for examination of the afore-mentioned topics, an examination from which the contributions published here in the “Focus” section are intended as a mere beginning. Together with these scholars we will also weigh up both the suitability of the interpretation put forward by the project and also the re-thinking that this makes possible concerning subjects that have been opened in and by phenomenology. And finally, not forgetting the contribution that Rosminian thinking could offer to those authors whose criticism of classic and modern ontology and whose anti-metaphysical ideas are, at times, too quickly attributed to Heidegger’s hermeneutics. Therefore, with this attempt, the Rosmini Centre of the University of Trento is not only intending to develop the historical contribution of a comparison between the philosopher from Rovereto and Husserl’s phenomenology, but also the very idea of phenomenology itself, by asking “which phenomenology”, through Rosmini, can be contemplated nowadays.*

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<sup>5</sup> Cfr. G.P. SOLIANI, *Rosmini e Duns Scoto: le fonti scotiste dell’ontologia rosminiana*, Il Poligrafo, Padua 2012.